1:Heckewelder M-5 (ca. 1800)1819
NM7 Delaware NM7

759 the distance of several days' journey from their homes, then they cure or dry them properly, tie them up in small bundles, and preserve them for use. It were to be wished that they were better skilled in the quantity of the medicines which they administer. But they are too apt, in general, to give excessive doses, on the mistaken principle that "*much* of a *good* thing must necessarily do much *good*."

Nevertheless, I must say, that their practice in general succeeds pretty well. I have myself been benefited and cured by taking their emetics and their medicines in fevers, and by being sweated after their manner while labouring under a stubborn rheumatism. I have also known many, both whites and Indians, who have with the same success resorted to Indian physicians while labouring under diseases. The wives of Missionaries, in every instance in which they had to apply to the female physicians, for the cure of complaints peculiar to their sex, experienced good results from their abilities. They are also well skilled in curing wounds and bruises. I once for two days and two nights, suffered the most excruciating pain from a felon or whitlow on one of my fingers, which deprived me entirely of sleep. I had re-
[757] course to an Indian woman, who in less than half an hour relieved me entirely by the simple application of a poultice made of the root of the common blue violet.

752 Indeed, it is in the cure of external wounds that they particularly excel. Not only their professional men and women, but every warrior is more or less acquainted with the healing properties of roots and plants, which is, in a manner, indispensable to them, as they are so often in danger of being wounded in their engagements with the enemy. Hence this branch of knowledge is carried to a great degree of perfection among them. I firmly believe that there is no wound, unless it should be absolutely mortal, or beyond the skill of our own good practitioners, which an Indian surgeon (I mean the best of

1:Heckewelder M-5 (ca. 1800)1819
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them) will not succeed in healing. I once knew a noted Shawano, who having, out of friendship, conducted several white traders in safety to Pittsburg, while they were sought for by other Indians who wanted to revenge on them the murders committed by white men of some of their people, was on his return fired at by some white vilains, who had waylaid him for that purpose, and shot in the breast. This man, when I saw him, had already travelled eighty miles, with a wound from which blood and a kind of watery froth issued every time he breathed. Yet he told me he was sure of being cured, if he could only reach *Waketemeki*, a place fifty miles distant, where there were several eminent Indian surgeons. To me and others who examined the wound, it appeared incurable; nevertheless, he reached the place and was perfectly cured. I saw him at Detroit ten years afterwards; he was in sound health and grown to be a corpulent man. Nine years after this I dined with him at the same place.

CHAPTER XXXI.

DOCTORS OR JUGGLERS.

I CALL these men *Doctors*, because it is the name given them by their countrymen who have borrowed it from our language,* and they are themselves very fond of this pompous title.

* They call them *Doctels*; because the Indians cannot pronounce the letter R. The Minsi or Monseys call them "Mĕdéu," which signifies "conjuror."

3: Zeisberger M-5 (1767-1780)1910
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With the white walnut bark,[145] used externally and internally, they effect many cures. Laid upon flesh wounds this relieves pain at once, prevents swelling and accelerates healing. Applied externally in case of tooth-ache, head-ache or pain in the limbs, this brings speedy relief.

Beyond question there are many roots and herbs not found in Europe; perhaps it would be safe to say that this is true of most here found, but as I am no authority in this subject and know no names, except perhaps the Indian designations, I will add nothing further about roots and herbs. Doubtless, there are books from which one might get more information than it is in my power to give.

The following quadrupeds are to be found along the Ohio: In the first place, there are the deer,[146] whose skins are much used in barter and trade by the Indians. Their horns are not straight, but bent toward each other and have prongs. From May until September they are red, after that they lose the red hair and their hide is covered with long, gray hair, which is their winter coat. At about the beginning of the year they shed their horns; new ones grow in spring. These are at first and until they attain their full size, covered with a thin skin, which peels off when the horns harden. The tail is about a foot long and stands up straight when they run. As the under side of the tail is white it is possible to see them running at a great distance. The young are born in June or about that time, are red, spotted with white, until in the fall when they become gray. Deer have young each spring, sometimes two. As, however, they are hunted so persistently at the call of trade, their numbers diminish with each year, even though the forests are of vast extent, for the hunters are many. A large buckskin is valued at a Spanish dollar; two doeskins are regarded as equal in value to one buckskin.[147]

The bear is quite black, has short ears, a thick head and quite a sharp snout.[148] It has but a very short tail and great strong claws on his feet. It can easily climb the trees and bring down chestnuts and acorns. This is done, however, only when these are not ripe and do not, therefore, fall down. They generally break off the branches, throw them down and then climb

3:Zeisberger M-5 (1767-1780)1910
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136 (1) Among the most dangerous reptiles are the rattlesnakes.[221] They are yellow in color, marked with black spots. The largest are about four feet long, sometimes more, and about as thick as an arm. The rattles are at the end of their tails, and often betray the snakes when they are not seen. These rattles appear to be a thin, transparent horny substance, arranged in links. From the number of links it is possible to tell the age of the serpent, one being added every year. It is a rare thing to find one with twenty rattles. When the rattling sound is heard, it is a sign that the serpent is angry, the trembling of the tail causing the rattling. Even when they glide along the rattles make a slight sound which can, however, be detected only by those well acquainted with the ways of the snake. They do not rattle unless something approaches them. Head and mouth are rather broad in proportion to the size. On either side of the mouth they have two very sharp teeth, which lie concealed in a skin sack until they want to bite, when they are able to move these forward with great swiftness. Hence, it is that when anyone has been bitten four little openings close together may be seen in the skin. If a rattlesnake has been killed, which often happens, as they do not seek to escape nor go out of the way for any one, and one draws forward the teeth with a little stick, a clear liquid spurts out of the bag lying at the root of the teeth. This is the poisonous juice. Undoubtedly, the teeth in themselves are also poisonous. Indians [752] who have been bitten, even if they happen to be quite alone in the forest, know what to do. They seek certain herbs and roots that may be found anywhere and cure themselves of the bite, so that one rarely hears of death occasioned by the bite of this serpent. Horses or cattle bitten in the woods, where it is not possible to render immediate assistance, die in a short time. With proper management these animals may recover in twenty-four hours. With human beings a cure is not effected so quickly, and a curious thing is that the part where a human being has been bitten, becomes spotted like the rattlesnake. The fat of the rattlesnake is used by apothecaries. Here along the Muskingum rattlesnakes are not as numerous as in some regions that are stony or mountainous. Along the Susquehanna there

3:Zeisberger M-5 (1767-1780)1910
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are very many, especially along the West Branch up in the mountains. In that country in the spring of the year when the snakes come out of their holes they have been seen in such numbers in certain places that it would have been possible to load up several wagons with them, the air being infected with an intolerable stench. This was seen to be the case by Indians who were coming down the West Branch. At the time many of the reptiles had already crawled up the mountains, which were very steep. As there were many fallen leaves about, they set fire to them and the trees with the result that many of the snakes rolled down the mountains and were burned. When I passed through that region the first time, which was in June, I did, indeed, see unusually many rattlesnakes, but I could hardly have believed that there would be as many as the above incident would indicate. The second time, however, when my travels took me through that country, which happened in July, my companion and I had quite a different experience. Not only did we see them singly and in smaller numbers along the wayside, but in stony places so many around that when we began to kill them there was rattling all about to such a degree that we held it advisable to get out of that region as soon as possible. After this I could believe what I had heard, for in the fall, when they gather at different places, there must be immense number of them.

2) Copperheads,[223] named from the color of the reptiles. Their bite is as venomous as that of rattlesnakes.

3) Vipers[224] have a flat head, are short and thick, black on the back and gray on the belly. When approached, they distend the head and hiss so that it is possible to hear them at quite a distance. Their bite also is venomous.

4) One variety[225] of snake found here I have met with in no other region. The belly is quite red. These serpents may be found in the water and on land. They get to be from five to six feet in length and their bite is poisonous. To cure the bite of this reptile the Indians use a plant that grows in the water. These snakes have teeth all around the mouth, above and below, but no fangs. [752]

5) Hornsnakes[226] are in color and size like the copperheads, except that they have a sharply pointed horn on the tail. They

3;Zeisberger M-5 (1767-1780)1910
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821 ine the thunder to proceed from the crowing of a monstrous turkey-cock in the heavens. For certain stars they have names. The north star is called Lowanen, that is, north, or it is called the star that does not move. The wagon which revolves around the North Star they call the Bear, whom, they say, the Indians pursued with a little dog, that is the star Wilis; the three stars in the form of a triangle, represent the head of a bear, which they cut from the trunk and threw down. Certain stars forming an ellipse they call the beaver-hide, because they describe the form of a beaver hide stretched out. The milky way is the road to Tschipey Hacki. The seven stars[xxvi] they have named Anschisk-tauwewak, that is fire-brands gathered or laid together. The Monsys (Monseys) call these stars Menhangik, the travelling companions. Other nations have yet other names for them. In case of an eclipse of sun or moon, they say that these bodies have fallen into a swoon.

755 In time of illness, they try all manner of remedies, for they have a great fear of death. They not only consult the doctors, but take, also, the medicine that others may prescribe. The doctors must be called in, for if they were slighted, the patient might die. The doctors blow upon the patients, sprinkle a drink of roots and herbs they have taken into the mouth upon them, and murmur incantations over them. They diagnose the disease, tell whence it came and inform them whether recovery is possible or not. They give directions, also, as to what must be done and what kind of sacrifice must be brought. They prescribe some sort of Ileson prepared from herbs and roots, of which they know the properties very well. It has happened that many doctors have been consulted in a single case, have perhaps given up all hope of recovery, and yet the patient became well.

757 [824] For headache they lay a piece of white walnut bark on the temples, toothache is treated by placing the same kind of bark on the cheek over the tooth that gives the trouble. The bark is very heating and burns the skin in a short time, often affording relief. The same bark is applied to any of the limbs that may be afflicted, having the effect at times of driving the pain from one part of the body to another, until there is an eruption ●752 somewhere. This bark pounded fine and boiled to the con-

3:Zeisberger M-5 (1767-1780)1910
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sistency of a strong lye stops the flow of blood when applied to a fresh wound, even though an artery may have been ruptured, prevents swelling and heals the wound rapidly. After this solution has been used for one or two days other roots must be applied, such as the great sassaparilla and others that have healing powers.

Epilepsy is not very common among the Indians. It does not often happen that an Indian becomes mad, and madness among these people is not as violent as among the whites, probably, for the reason that they are not possessed of equal power with the whites, and even their bodies are weaker because they have not the abundance and variety of nourishing food. Blood letting is supposed to help the epileptics.

Of small-pox they knew nothing until some of them caught the contagion from the Europeans. Most of them died before the small-pox properly appeared. They are much inclined to boils and sores. Upon these they lay a warm poultice made of the flour of Indian corn; when the boils are ripe they are lanced. Broken arms and legs they are able to set very well, though limbs are not broken often, dislocated joints they are also able to correct. If an Indian has dislocated his foot or knee, when hunting alone, he creeps to the next tree and tying one end of his strap to it, fastens the other to the dislocated limb and, lying on his back, continues to pull until it is reduced. For tooth-ache the Indians use roots also, placing a little piece in the hollow tooth, which sometimes affords relief though not always. Sometimes teeth are extracted if a pair of pincers can be secured. It is not for lack of skill but for lack of proper instruments that they do not treat external injuries more successfully. Such instruments as they have are not used in the most careful manner. If one who is being operated on cries out, those present laugh. Misfortunes of almost any kind trouble them little; if house and goods have been burned, the unfortunate owners may even relate the experience in a humorous manner.

Many of them suffer from diarrhoea, particularly, in the fall of the year. The evil is aggravated because they know nothing of dieting and continue to eat whatever they wish. For

warrior desires information as to the location of the enemy; the chief seeks for a clearer insight into tribal affairs in general.

So powerful are these agents of the spirit forces that if one speaks to them against his enemies, he will have the power to attack the latter by means of practices of a malevolent character. Such power is considered as basically evil and to be used only as a last resort. Supernatural power, in general, is believed to be given to the Delaware to accomplish good and not for matters of minor importance.

The Medicine Stone

A concretion secreted in the alimentary organs of certain ruminants is known to have been highly prized by the peoples of Europe and the Orient [36] for its alleged magical and medicinal properties. This unusual object is also known to and valued by the natives of the New World.[37] From the present-day Delaware, we have the following information on the medicine stone, one of their most sacred and invaluable possessions. It is comparable to the bezoar stone of Oriental fame and usually has a similar function—as an antidote for poison. Although such objects are known to be present in the digestive organs of different animals, that obtained from the blacktail deer (Odocoileus hemionus) is considered as the most potent variety. The Delaware call such a stone by the term meaning "emergency gift." From its use in rubbing a wound made by a snake or mad dog, it is sometimes known as "mad stone." They are of varying shapes and sizes and serve as protective agents for their owners. One may use such a charm to make medicine for another who is seriously ill or injured. In the case of illness pronounced fatal by others, scrapings from the medicine stone are infused in hot water and administered as a tea. Complete recovery of the patient is expected as a result. Wi·tapanóxwe relates how warriors of the earlier period employed such a stone to heal fatal wounds. If it is not possible to administer it as a tea, the stone is simply rubbed over the body of the wounded person.

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[36] See article *Bezoar* in New International Encyclopedia, Vol. 3. Second Edition, 1924.

[37] I am indebted to Dr. John M. Cooper, Catholic University of Washington, Washington, D. C., for access to his manuscript on *The Bezoar in Aboriginal American Culture.*

4:Tantaquidgeon E-5 (1930) 1942
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11. Cottonwood *(Populus deltoides*, or *Sargentii)*, "tree with moving leaves." Bark from the black haw, wild plum, and cottonwood are combined to make tea for weakness and debility in women.
12. Black Haw *(Viburnum prunifolium)*, "berries-in-sight tree." Bark taken from the root is combined with leaves of bloodroot, wild plum, pearly everlasting, "stone root" and bayberry to make a tonic to strengthen the female generative organs.
13. Elm *(Ulmus americana)*. Inner bark steeped and liquid drunk for colds and severe coughs.
14. Dogwood *(Cornus florida)*. The root is combined with others to make a tonic. In another variety *(C. canadensis)*, "arrow wood," the bark is combined with that of other species to relieve body pains.
15. Peach *(Prunus persica)* leaves are infused to expel pin worms and to stop vomiting in children. A small quantity is sweetened and is drunk occasionally until relief is felt.
16. Holly *(Ilex opaca)* is designated as the "red berry tree." It is believed that holly grows up near the place where a person was frightened. If one became suddenly frightened, he remarks, "I guess holly will grow here because I was scared so badly."
17. Grape *(Vitis rupestris)*. Vine is combined with bloodroot, pearly everlasting, "star root" *(sp.?)*, false spikenard, peppermint, and sarsaparilla to make a tonic for frail women. It is also said to increase fertility.
18. Fox Grape *(V. vulpina)*, "sour berry tree." Sap of the vine valuable in treating leucorrhea and when removed in spring, beneficial for the hair.
19. Elder *(Sambucus canadensis)*, "hollow tree." The leaves and stems act as a blood purifier, also used in the treatment of jaundice. From the elder flower, a tea is made for colic in infants. The bark scrapings are used in making a poultice for sores, swellings, and wounds.

[752]

20. Hops *(Humulus lupulus)*. The blossoms are employed in medicine for nervousness. A small bag filled with hops and heated is useful as an application to relieve earache or toothache. A tea made from the plant acts as a tonic-stimulant.

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21. Dwarf Sumac *(Rhus copallina)*, "kinnikinnick tree." Roots pounded and applied as poultice for sores and skin eruptions. An

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infusion of the leaves is used to cleanse and purify skin eruptions. To treat venereal disease an infusion of the roots is taken. The berries are useful in making a mouth wash.

22. Wild Cherry *(Prunus serotina)*, "excrement tree." Bark used as remedy for diarrhea. Also combined with other roots and bark as a tonic. The fruit is sometimes used to make cough syrup.

23. Ginseng *(Panax quinquefolium)* is named "man and woman," a term descriptive of the human-like form of the root. The terms "Grandmother" and "Grandfather" are also given the plants, because they are usually found growing in pairs. The root is regarded as being very potent by the Delaware and may be used in treating either sex. In treating males, the "male root" is used, and vice versa. Plant is believed to have retreated, like others, before the advance of civilization and hence, is rarely found. It possesses medicinal properties which will, in many cases, effect cures where all others have failed. The root is diced in small particles, a tablespoon of which is added to a cup of hot water to make tea. The root is used with other plant parts as a general tonic.

24. "Frost" or "Ice" Weed *(Helianthemium canadense)*, was revealed to a Delaware in a dream in which the plant said, "I am strong and great. Stronger than any other plant because I remain green later in fall. Use me and you will become strong." Root used in making poultice for sore throat. Tea infused from plant taken at same time.

25. Poke *(Phytolacca decandra)*, "purple berry." The root of this plant is combined with the bark of sarsaparilla and mountain grape to make a remedy for rheumatism. It acts as a stimulant and blood purifier. In preparing the medicine, the root of the poke is first thoroughly roasted and then crushed. To avoid nausea, a small dose is customary.

26. Poison Ivy *(Rhus toxicondrendon)*, "irritating" or "blistering" vine. Not poisonous to everyone. The root contains valuable medicinal properties. A poultice is made from the roasted, crushed root. A salve effective for chronic sores and glandular swellings is made from the roots of poke (roasted), bittersweet, yellow parilla, and the bark of elder. These ingredients are placed in boiling tallow or lard, to which is added a medium-sized piece of beeswax. A more modern formula calls for the addition of one-fourth ounce of carbolic acid and two ounces of menthol crystals.

[152]

made from root for women suffering displacement of womb. Used, together with roots of prairie willow *(Salix humilis)*, little burr *(Dentaria diphylla)* and false Solomon's seal to make a tea to treat scrofula and venereal disease. 757 278

42. Rattle-box *(Crotolaria saggitalis)*, "blown-over weed." A medicine for venereal disease is made from the root. It is a very strong narcotic.
43. Hedge Nettle *(Stachys palustris)*, "smart weed," is combined with common nightshade, "pretty flower," and button snakeroot to make a medicine for venereal disease.
44. Purple Cone-flower *(Brauneria purpurea)*, "white flower." This is called "Yuchi gonorrhea medicine" by my informant. A tea made from this root alone will cure an advanced case of venereal disease in seven days.
45. Ragweed *(Ambrosia artemisiaefolia)*. Plant used in making a poultice to apply as a preventative of blood poison. [757]
46. Button Snakeroot *(Eryngium aquaticum)*, "to vomit." Used as a medicine for intestinal tape and "pin" worms.
47. Horsemint *(Monarda punctata)*. A tea made of the plant for fever, and to bathe face of patient.
48. Bayberry *(Myrica sp.)*. The bark is used as a blood purifier, and for kidney trouble.
49. Sweet Fern *(Myrica asplenifolia)*. Plant is steeped and liquid applied to blisters. Also combined with mallow root, elder flowers and dwarf elder to treat inflammation of the bladder. It is also good for scrofula. Is a blood purifier and useful in removing mucus from the lungs.
50. Pipsissewa *(Chimaphila umbellata)*. The plant is steeped and the liquid is applied to blisters. It is also combined with mallow root (?), elder flowers and dwarf elder bark in medicine for inflammation of the bladder. Also for scrofula. Purifies the blood and tends to aid in removing mucus from the lungs.
51. False Pennyroyal *(Hedeoma pulegioides)*. A tea is made from the leaves to relieve stomach pains.
52. Wild Carrot *(Daucus carota)*. Blossoms picked at full bloom are steeped as tea for diabetics.
53. Yarrow *(Achillea millefolium)*. A tea is made from the plant for disorders of the liver and kidneys.

syrup for catarrh, coughs, and lung trouble. In preparing this remedy, the mullein must be gathered before the plant blooms.

61. Burdock *(Arctium minus)*, "big-leaved burr." A tea made from the root is good for rheumatism. Acts as a stimulant and blood-purifier.
62. Butterfly Weed *(Asclepias tuberosa)*, "where butterflies light." Root used as a remedy for pleurisy and rheumatism. Also administered to women following child-birth. Rattlesnake plantain *(Epipactis pubescens)* has the same term and is used in the same way.
63. Elecampane *(Inula helenium)*, "leaves like Indian cabbage." Root used in making a tonic, useful for strengthening digestive organs and to remove mucus from the intestines.
64. Toothwort *(Dentaria diphylla)*, "little burr." Root combined with other as a stomach remedy.
65. False Indigo *(Baptisia tinctoria)*. Liquid infused from root used in cleansing cuts and ulcers. Also employed as a douche.
66. Jimson Weed *(Datura stramonium)*. The leaves are crushed and applied to fresh wounds as a poultice. A salve for treating piles is made by pounding the seeds and mixing with tallow.
67. Common Plantain *(Plantago major)*, "path weed." Leaves crushed and used as a poultice. Plant combined with other plant parts is useful in treating female diseases.
68. Climbing Bittersweet *(Celastrus scandens)*, "yellow root." Root prepared as a poultice or salve for skin eruptions. Tea made from the root will clear up liver spots.
69. Skunk Cabbage *(Symplocarpus foetidus)*. A tea made from the root is useful in treating whooping cough. The leaves are crushed and used as a poultice to allay pain. People suffering from epilepsy often roll up a small portion of the leaf and chew it.
70. Sweet Flag *(Acorus calamus)*, "bitter." Root used in making tea useful for coughs, colds, and suppressed menses. Combined with sassafras root for intestinal pains.
71. Heal-All *(Prunella vulgaris)*. The plant top is used to make a cooling drink and body wash for fever.
72. Skull-Cap *(Scutellaria galericulata)*. The plant top is a stomach stimulant, and a laxative.
73. Catnip *(Nepeta cataria)*, "smells good." The leaves are prepared with peach seed to make a syrup, very beneficial for children.

domestic and tribal crises. Wi·tapanôxwe is not convinced of the truth of this statement, but claims that he merely carries his own supply for medicinal purposes.[6]

84. Cactus *(Opuntia vulgaris)* is called "thorny, useless." Wi·tapanôxwe remarked that the Oklahoma negroes singe off the spines and apply a sliced portion to their corns to allay pain.

Miscellaneous Beliefs

1. To draw out frost bites, walk in the snow barefooted. Rubbing snow on the ears will bring relief.
2. Frost or dew gathered in late fall and rubbed on the body will prevent skin eruptions.
3. Water that collects in hollow trees or rocks is believed to have medicinal value.
4. Mud applied to a burn will take out "the fire."
5. To cure a child from slobbering, catch a number of minnows and have the child hold them in his mouth. Repeat this several times a week until the cure is effected.
6. To cure a child of bed-wetting, feed him portions of a roasted "timber rat" *. This is believed to effect a sure cure. My informant and a companion once killed and roasted such a rodent, and both agreed that the flesh was palatable and not unlike that of squirrel. They were reticent, however, as to the therapeutic effects.
7. Relief is obtained in the case of whooping cough, if the mother first suckles a puppy and then her child.
8. A spider web applied to a flesh wound will stop the flow of blood.
9. Excrement of cattle or of poultry is employed as a poultice for boils.
10. Skunk-oil is regarded as a valuable remedy for colds and croup. For children the average dose is from three to five drops. A small quantity may be used externally on the throat and chest. Oil obtained from geese is employed similarly for colds. Skunk scent or rabbit urine is put into the ear to relieve earache. Deer and otter scent are also useful for medicinal purposes.

[6] This practice corresponds to one general among Eastern Algonkian peoples—that of carrying a piece of "muskrat root" *(Acorus calamus)* about the person as a disease preventive. A piece of the root is chewed in case of sudden illness.

* Compare use of a white-footed mouse for the same purpose among the Gayhead Indians (Tantaquidgeon, 1930, p. 20).

11. A syrup made by roasting onions is taken for colds. For infants and small children the syrup is sweetened and a few drops taken clear or in milk.

12. Mutton tallow is an emollient for chapped and irritated skin. It is used to make ointment.

13. Muscular cramps may be relieved by bathing the affected parts with urine.

14. A tea made from roasted, charred pig hoofs is beneficial for colds.

15. For snake bite suck the venom from the wound with a hollow piece of deer antler.

16. Treatment of sick horses. Years ago, after their migration westward, the Delaware used horses for travel. Often their animals would become ill during hunting activities on the Western plains. This was believed due to unsuitable drinking water or from eating poisonous weeds. Other disabilities were due to "bots"[1] or colic. For colic, strong tobacco juice, or gun-powder dissolved in hot water was administered. The most effective treatment was to throw a bucket of very hot water containing finely chopped bits of weasel hide[2] over the horse. Then the owner would force his weight up and down on the animal's abdomen or occasionally, beat it with a wet, heavy blanket for ten or fifteen minutes. The horse soon recovered and was again on his feet.

Warrior's Medicine

Warriors long ago also received gifts from supernatural agencies which enabled them to excell in feats of bravery. Their power came in dream-visions in which the identity of the supernatural was made known. Sometimes a power-song was granted at the same time. Certain men were appointed as leaders of the warriors and custodians of the secret formulæ, from which a particular preparation called "warrior medi-

[1] The larvæ of certain flies. Eggs are laid on the inside of the animal's foreleg, gain entrance into the blood stream and are carried to the alimentary tract where incubation takes place.

[2] The hide of the so-called "spotted weasel" is used for this purpose. My informant had never seen this animal but it had been described to him by his mother. It may refer to the ordinary weasel at the period of seasonal pilage change from brown to white. The species known to the Delaware are the Bonaparte *(Mustela cicognani)*, and New York weasel *(M. noveboracensis)*, Anthony, 1928, p. 102.

right. It is never cooled by blowing upon it. Running water should be used, and it was customary in former times to dip the water with or against the current, or to submerge the container and allow the water to flow in from all sides.[1]

The term *"doctol,"* from English doctor, was the only term for an herbalist obtainable from those interviewed. It is also said both men and women could become practitioners. When calling upon a doctor for treatment it is customary to offer him a present of money. In former times, cloth, tobacco, and other gifts were offered.

GREAT MULLEIN *(Verbascum thapsus)*.

The leaves are crushed and applied as a poultice to bruised surfaces to reduce swelling and allay pain.

NANNYBERRY *(Viburnum lentago)* and mullein leaves are steeped and the tea administered in case of measles.

LIVE-FOREVER *(Sedum telephioides)*

The leaves are crushed and used as a poultice to draw out poison. My informant regarded this to be a most powerful and effective application. He stated that he had suffered from a serious case of infection which resulted from stepping on a rusty nail and that the above remedy cured him in a short while.

PLANTAIN *(Plantago major)*.

The leaves are crushed and applied to bruises.

BURDOCK *(Arctium minus)*.

The leaves are bound on the body to reduce pain. The root is used in making medicine for purifying the blood.

HORSERADISH *(Radicula armoracia)*.

The leaves are applied as a poultice in case of neuralgia.

BITTERSWEET *(Celastrus scandens)*.

The root is used for making medicine which is administered to persons suffering from consumption.

TANSY *(Tanacetum vulgare)*.

The plant is used in making medicine which is effective in treating disorders of the stomach.

[1] My informants could not explain this but said that the water must be dipped in different ways according to the nature of the disease to be treated. It is a common belief that water dipped *with* the current acts as a laxative and *against* it acts as an emetic. Allowing the water to flow into the container from all sides suggests the idea that the remedy to be made would tend to benefit the entire system.

278 757 BONESET *(Eupatorium perfoliatum)*.

This is considered to be a very powerful medicinal herb by my informants and it should be used with great precaution according to their belief. Tea made from the leaves is beneficial as a stomach medicine.*

ELECAMPANE *(Inula helenium)* root and poplar *(Populus tremuloides)* bark are steeped together and the liquid drunk to relieve a cold.

CATNIP *(Nepeta cataria)*.

A tea made from the leaves is regarded as a soothing drink for infants.

WHITE PINE *(Pinus strobus)*.

The twigs are steeped to make a medicine which is effective in treating disorders of the kidneys. It is also administered to persons suffering from pulmonary diseases.

[752] The pitch is applied to boils to draw out the poison and reduce the pain.

SWEET FLAG *(Acorus calamus)*.

The root is scraped and hot water poured over it and drunk in case of colds.

BLOODROOT *(Sanguinaria canadensis)*.

A small quantity of the powdered root is added to a half a cup of lukewarm water and a teaspoonful to stop vomiting. The root is also used in combination with other plants in making a blood purifier.

YELLOW OAK *(Quercus muhlenbergii)*.

To stop vomiting, pour water over a piece of the bark and when the water becomes a yellowish tinge drink a small quantity of it.

IRONWOOD or AMERICAN HORNBEAM *(Carpinus caroliniana)* root or bark, and the bark of juniper *(Juniperus communis)*, white oak *(Quercus alba)*, wild cherry *(Prunus serotina)*, and hickory *(Carya ovata)* are steeped together for a tonic. A small bundle of some of each is put into about a pint of water. The mixture is steeped down

*This plant so commonly used by both Indians and whites in those sections of eastern North America where it is indigenous, appears to be regarded as being too powerful to be tampered with by the Six Nations Delaware informants. The Oklahoma Delaware, however, use the plant freely.

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CHAPTER XXIV.

Concerning the Ailments, Wonderful Medicines, Tyranny, Blood-Letting and Patience of the American Indians.

These savages are by nature a healthy people and are rarely subjected to diseases, before death surprises them, or if it may happen that some contagious disease should come into the country, through which whole nations could die out, as has happened formerly among them here.

The French disease[1] sometimes indeed rages among the savages, because they live in such unchastity and adultery, like irrational brutes; but against this they have a white kind of ointment, and cure themselves, after which it goes its way, as though it were wiped away by the hand.

Whoever is wounded by the poisonous rattlesnake and is not cured and treated by the medical doctor of the savages, who is called the devil-chaser,[2] then there is no hope for the life of that patient any more, but he must die; for the savages have such splendid medicine against it,[3] that they immediately drive away the poison with it and cure it. For this purpose they use a kind of grass

[1] *Morbus frähsman.* Cf. Williams, *Key*, 158. See also *London Chronicle*, Oct. 6, 1757; Peter Kalm, *Journal; Mss. 1\12 Yi, Ridgway Library.* For their remedies, see further Van der Donck, De Vries, *Vertoogh*, etc., *N. Y. Col.*, 2, 1, 156; II, 269, etc.; Heckewelder, *Indian Nations*, 224 ff.; Speck, *Med. Prac. of the North. Algon., Proceed.* of the *Nine. Int. Cong.* of *Ame.* (1917), 303 ff. They even understood the value of mineral water.

[2] *Dyfweliagaren.*

[3] That is: the poison of the rattle snake.

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roots, which are called snakegrass-roots. These roots grow very much intertwined, like a very fine and close comb. These they chew to pieces and place them with sober spittle[4] on the sore and the bite, which has such a power by its application, as has been stated. But 2 or 3 of the Swedes there in the country, as I know, were wounded by these snakes. They immediately swelled up terribly and were dead within an hour, for they lacked these medicines.

These snakes are spotted, yellow and black, and on the tail they have horn-joints, one joint for each year, according to his age.[5] [They] have scent of a human being far away, [and when the snake scents a person] then he puts his tail in the air to shake and agitate, so that it is heard far away from him, with a sound like children's rattles with pease in them, yet very loud, so that a person can through this guard himself against it. Concerning this I have formerly discussed it somewhat in the chapter concerning the childbirth of the savage women and [stated] that the skin of this rattlesnake is found to be very splendid for pregnant women, that when they tie this around themselves, then they are immediately relieved of their severe childbirth.[6]

Concerning this, as well as many other innumerable[7] [things] one may well marvel at the splendid and miraculous medicines of the savages; so that if it is not a fatal disease, they know a

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[4] *Nychter spått*. Perhaps fresh rather than sober saliva.
[5] Cf. above, Chapt. VIII.
[6] See above, Chapts. VIII, X, note 5. Cf. Williams, *Key*, 125 ff.
[7] *Orecsitterligit*, unrecitable.